



BUREAU OF
AMERICAN ETHNOLOGY
MAY 15 1918

THE DAYBREAK

“Wankantanhan Anpao kin hiyounhipi”—Luke 1:78.

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CONVOCATION ON WOYAOTANIN KIN

South Dakota Yewicasipi Ounye kin he oma-ka wanji on Convocation oecan kte cin Sioux Falls etu kte, qa Owankayujajapi qa Anpetu-wakan, qa Anpetu tokaheya June 15th, 16th, qa 17th hena etu kte Wakancekiye Oyanke, qa Yewicasipi oyanke hiyeye cin hena etanhanhan kalinihi opapi heca en uwicayapi kte, qa oun unkitawapi en oopiiciye kin (Canons) oknaya taku tona oikdagowapi ecee kin hena kduha ikdu-wiyeya en upi kta econwicawaši.

Niobrara Deanery on Convocation oecan kte cin he August 9, 10, 11, 12, 1918 hena anpetu kin en Greenwood, South Dakota en econpi kte.

Wacekiye omniciye otoiyo hi etanhanhan wicota en hipi kta kecanwicunkinpi.

H. L. BURLERSON,
Bishop.

TIWAHE WOCEKIYE

Hinhanna Woecon wan

Tipi kin en tona unpi kin tohan ikduwitayapi eca, tiwahe Itancan, qais tuwe kahniyapi kin tokaheya Psalm wanji, qais, Wowapi wakan etanhan onspa yawa kta.

Hehan heyin kta

Ateyapi kin, qa Cinhintku kin, qa Woniya Wakan caje en Amen.

Wowicada kin.

Hehan owasin canpeska makakde najinyan Ateunyanpi, etc.

O Wakantanka, malipiyata Ateunyanpi kin, hanhepi opta woawanyake wašte nitawa kin on awanunyadakapi kin, qa anpetu kin de en zaniyan unkiyahipi kin on wopida unničupi. Anpetu kin de en taku unkiyuecanpi, unkeyapi, qaiš econqonpi kte cin owasin en nitaniya wakan kin yusunkayapi qa econunkiyapi kta iceunniciyapi. Woahitani owasin etanhan unyaduhapi kta. Ohodaya, cantognagya, wicakeya, owotana, na bdihenya unyakağapi kta iceunniciyapi, hecen Nicaje Wakan kin he wowinihan yuha kta, Jesus Christ Itancanunyanpi kin he eciyatanhan. Amen.

O Itancan, tona takuwicunyanpi qa kodaunyanpi kin owasin wicayawašte ye: Nitaokodakiciye ataya kin, qa Bishop, qa he en Bishop, Waonspekiya ko wicaduwašte kta; iyotan Niobrara Deanery en Bishop, Wicaša Wakan, Catechists qa Wawokiya unpi kin koya. Tona ica-kijapi kin owicakiya ye; iyotaniyekiyapi qa wayazankapi kin wicakicanpta ye: qa owasin awanunyakapi ye, Jesus Christ Itancanunyanpi kin he eciyatanhan. Amen.

Wakantanka Ateyapi kin. Wakantanka Cinhintku kin, qa Wakantanka Woniya Wakan kin anpetu kin de qa ohinniyan unkičipi un nunwe. Amen.

Anpetu wakan eca Tipi wakan en wacekiyapi sni itokab de eyapi kta:

Itancan wašte, Tipi wakan nitawa en tuwe kaša nikiyena u, qa ninape kin etanhan woya-

wašte icupi kin on wopida ničupi kta, qa nito-yatan iyotan kin yataninpi kta, woahitani tawapi kin niye en okdakapi kta, qa nağipi tancanpi ko taku on tanyan unpi kta kipi kin hena nicidapi kinhan, tokin wowacinye suta on, qa yuonihanyan wacin yusya, waštedagya qa iyukcanyan econwicakiya ye: hecen wicohan ecaniconpi kin qa taku econpi kta iyececa kin, hena iyonicipi kta, qa woksape nitawa owihanke wanica kin eciyatanhan taku kaša yuhapi kta iyececa wandake cinhan hena wicayaqu kta iceunniciyapi. Dena owasin Wanikiya qa Itancan iyotan wašte unkitawapi, Jesus Christ eciyatanhan unnicidapi. Amen.

Cinpi kinhan wowapi kin de etanhan wocekiye kin nakun unpi kta.

TIWAHE WOCEKIYE

Itayetu woecon wan

Psalm wanji, qais Wowapi wakan onspa yawapi iyohakam owasin canpeska makakde majinyan eyapi kta.

Ateunyanpi, etc.

Itancan onsiunda miye

Christ onsiunda miye

Itancan onsiunda miye

O Wakantanka waonsida kin, tuwe anpetu tokeca wan ihanke en zaniyan unkiyahipi kin, iyonicipi kinhan hanhepi kin de awanunyakamiye. Anpetu kin de en taku ecinšniyan econqonpi kin unkičicajuju miye; qa tuwewe woawacin, wicoie, qaiš wicohan on kiunniunyanpi hecinhan wicakicicajuju ye, Jesus Christ Itancanunyanpi kin he eciyatanhan. Amen.

O Wakantanka, anpetu kin de en woyawašte nitawa kin, wiconi qa wicozani, wotakuye qa wadakota kin, woyute qa wokoyake, qa taku tona unyuhapi kin owasin on wopida unničupi. Hanhepi okpaza en unkičipi yaun kta, iyonici-pi hecinhan anpetu tokeca en unkiyahipi kta, Jesus Christ Itancanunyanpi kin he eciyatanhan. Amen.

O Jesus Wakan, niye Okodakiciye owancaya wan openiçiton, qa Wahošiye Wakan Owecinhan Wicaša Wakanpi kin maka ihanke kin hehanyan wicakici yaun kta iwahowicayaye eiqon. Nitaokodakiciye en, qa iyotan Niobrara Deanery en, tona wopida qa wocekiye wošnap i ničupi kta wicakahriğapi kin, wicohan qa woecon tawapi kin iyokipiya qa onsidaya wicayawašte ye. Iye oiepi kin, qa canteyuzapi kin, hena ohinniyan nitokab iyonicipi nunwe, O Itancan wowašake qa wopekiron unkitawapi kin, Amen.

O Wakantanka, Woniya Wakan kin, Wicakapi kin Wicaduwan kin, Okodakiciye nitawa ataya en, qa yotan Obaše qa Deanery kin de en Wakan cekiye omniciye owasin wocantkiye qa wowaštedake nitawa kin on wanwicayag ya-hi kta iceunniciyapi: Wotanin wašte owihanke wanica iyoyanpa kin on tawacinpi kin en sanpa qa sanpa iyoyabwicayayin kta: wowicake wowaštedake kin cantepi kin en icaliwicaya ye: Wakantanka ohodapi wowicake kin en wicayuota ye: wowašte owasin en wicayuhaye, O Woniya wašte, niye, Ateyapi kici, qa Cinbintku kin yuwitaya Wakantanka wanjina, unniyuonihanpi qa ohounnidapi kta, maka owihanke wanin. Amen.

Itancan kin unyuwaštepi qa unyuhapi. Itancan kin ite kin on iyoyabunkiyapi qa onsiunda-pi: Itancan ite kin on unkatonwanpi qa wocekiye unqupi, hanhepi kin de qa ohinniyan.

Amen.

APRIL

April ceya kecani
He ecaheyeke
Abdesyahan atonwan,
He kaihaya un,

Spayeg hena magaju
On Wahecanabdağ
Waheca obo ota
Niokšanwicaye.

Zitkana kin sdonyapi
Sišoka tihipi
Ziğiya ikdushipi
Giya sabsapapi.

—ANNA E. SKINNER.

Fort Thompson, S. D., April 18, 1918.

Anpao Kin: Hekta July 2nd, 1880 qunhan Mr. Wallace W. Wells, Crow Creek ed hi qa wancake Boss Farmer Kağapi iye qa tawicu qa cinca nom hena hipi. Cunwintku tokapi kin he Jennie Wells qa wica kin he John Wells qa William Wells hipi kin ohakab yuhapi. Mr. Wells cinca kin dena oyate kin ded icaliwicakiya qa wanna iyuha oiçihipi qunhan oyate ded wowacinye unpi.

Hekta Feb., 1918 hehan Jennie Wells California e kta qa heciya tipi qa heciyatanhan qa e mazaapapi carked oyate ataya tona wikoška kin de sdonyapi kin hena cante siçapi.

Nakun wiyukeanpi wanji decen kağapi ito wikoška kin de Dakota ecee hapi kta eyapi qa Revs. L. C. Walker qa Rev. H. Whipple qa Rev. Eubanks, Rev. Tatiyopa hena hapi qa akuyuhapi kte cin Mr. Chas. Briggs, Wallace Ashley Leon Bliss, Rufus Day, T. Redhale, James Riley hena eepi kta eyapi wicahapi kin Christ Church cemetery kin etu oyate ataya tona nahonpi owasin ed ahi wašicun qa Dakota ko. Tipi Wakan kin wicakipi sni wicahapi nina woyuonihan wan heca.

Hekta April 4th kin, icunhan oyate oksan tanhan Black Hills kin un omniciye yuhapi qa he icunhan Mr. John qa William Wells tanke kupi tehidapi qun te cin icunhan oyate ataya wicakiksuyapi qa ceyapi owicakiyapi qun hena un wopidaeyapi owote wan nina tanka kağapi tokaheya Black Hills un Delegates oksantanhan ahi kin wod wicayapi qa ihinhanna qed nakahaš oyate ataya owote kin ecunpi Rev. Dr. E. Ashley wocekiye econ qa ed Mr. Chas. Briggs Wokdaka Mr. Wells tiwahe tawa kin eciyatan taku waštešte cajeyata qa wokdake cin ekna iapi wanji decen eya “Mr. Wells iye qa cinca kin ob Okodakiciye Wakan kin ed tohand womnaye wanji yukan can iyuškinyan wo yuha tawapi kin pağanpi ecee kin heun qa nakun oyate ed taku keceyaš womnaye yukan can iyuškinyan ed wakičunpi ecee kin heun oyate kin is ito Mr. Wells cante siçapi kin icunhan wokicanpte tawapi kin kdutaninpi hecen ake dehand is Mr. Wells hinajinpi qa wopida tawapi kin he owote wan tanka nicagapi eya,” Wicaša qa winyan ko yuwitaya opawinge zaptan 500 wahecedya wotapi eya de woyakapi ota tka eyaš henana epin, kta Aupao iyacupi owasin napeciyuzapi.

WALLACE ASHLEY.

Anpao duha he. Duhe kta iyececa.

ANPAO.

(THE DAYBREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
REV. WILLIAM HOLMES, - - - }

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya he cin ehan heyapi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšičiya iceunni-ci-yapi: hecel Waawankdake wicaka qa wacinye pica heca iyenakecapi kin on Okodakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinea wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunni-ci-yapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa malipiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otioyohi Wotanin Wašte kin owicakiyaki kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunni-ci-yapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku ye; maka puza wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicate cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inalnipi etanhan; wocacinišoake qa owodutaton kin etanhan; qa oiyokpaza itancan iciconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin icunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaša wicota hecin omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonsida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektedapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Malipiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

XXX.—WOTANIN WAŠTE KIN

Wowapi kin, anpetu tawakiyapi kin he ya-wapi kin hehan hen ihakamya Wotanin wašte oyaka tob wowapi kağapi kin he etanhan wanji kaliniğapi kin he yawapi ecee. Kaliniğapi kin de he "Wotanin wašte Wakan kin" eya cajeki-yapi ecee.

"Wotanin wašte kin" wicoie kin he "wona-hon wašte" hecen he kapi, qa he Itancan wašte unkitawapi kin Toni kin, qa Taoian kin hena St. Matthew, St. Mark, St. Luke qa St. John hena tob oyakapi kin hena he ataya kapi. Hececaša tohan Okodakiciye wakan kin en wocekiye ocon kin en "Wotanin wašte kin" qaiš "Wotanin wašte wakan kin" unkeyapi eca hena he wooyake kin de etanhan tona kañnih knakapi kin hena he unkapi ecee, token he St. Paul, qa itoktokecapi kin hena Wowapi kin qaiš wicoie owa yeyapi kağapi kin hena etanhan tona kañnih knakapi kin hena he etanhan "Wowapi kin" unkeyapi ecee kin he išeya iyecece.

Oanpetu wakan owas, qa Oanpetu tona wakan-yawapi kin hena en Wotanin wašte kin hena he Wanikiya unkitawapi toni kin en taku tona econ kin qa Tawicoie waštešte kin hena he aitancanyan unkitokamtupi ahiunkiciknakapi ecee.

Advent omaka kin hetanhan qa Ascension Anpetu kin hehanyan en kañnih knakapi kin hena en makata ni un kin en icunhan takuku akipapa onnye kin hena he aitancanyan unkoki-yakapi ecee, qa hetanhan omaka ihanke kin hehanyan aiyakdeya is nihanwicaya wicoie Tawa kin hena he aitancanyan unkoki-yakapi ecee, qa nakun hena he mankoncage watohanya unqonpi kin hena he kaiyopteya kañnih knakapi ecee. Hececa kin on Advent omaka kin icunhan Jerusalem en hi qa Tipiwakan yuska kin hee, qa John Baptisma wicaqu kin Christ kaitokamya uyapi kin hena he unkoki-yakapi. Hehan Epiphany omaka kin icunhan is Wiyohinyanpantahan wicaša ksapa hipi kin, qa Galilee makoce kin imahen Cana en wowapetokeca econ kin, qa itankiyena Ikcewicaša unpi kin, qa Ikcewicaša kicita itancan wan Wowacinye tawa kin, hena heceken hen unkoki-yakapi.

Hehan Lent icunhan is akilhaničiya cin, qa wowawiyutanye tawa kin, qa wakanšicapi kin katokan iyewicaye cin. Hehan oyate ihawicak-taya wowaonsida wicoian ecawicakeon kin, qa ounsidawaninya wokakije tawa kin, qa wowištenya te cin, hena hen unkoki-yakapi.

Wotanin wašte kin hena yawapi qa nayahonpi eca ayabdezi kin hena hena ohniyan Christian omaka kin he etanhan aiyopteya oeknakeyapi ecee, qa unknahe is he oknayan kañnih knakapi šni ehantanhanš hehan. Wowapi kin hee keicaskakiyeyahan oeknakeyapi ecee.

Ptenyena wocekiye kin, qa Wowapi kin, qa Wotanin wašte kin, hena yuowanjinakiyahan en woawacin yanke cin hena nina en ewacin-ničiyapi kinhan he en wiyokihi kin he tankaya kikedñiçiyapi kte. Ptenyena wocekiye kin, qa Wowapi kin, qa Wotanin wašte kin, dena yuowanjina en ohniyan oakde wan mankoncage kin he aiyopteya aiyakdeya oeknakeyapi ecee, hena ekna wowicake wan okitaninyan yucanku-yetonyan wanka e iyeypica ecee. Hena he tokecincinyan yuwitaya eknakapi šni, tka hena iwanyag oeknakeyapi ecee.

Okodakiciye Wakan kin he ksamyahan qa ahopeyahan dena oeknahe kage cin hena oyate ota okalnigapi šni ecee kin hena ikopepica, tka tona onspeiçiciyapi kin hena Oanpetu wakan qa Oanpetu tona wakan yawapi kin hena en wocekiye ocon owanyag wašte kin, qa hena en he taku e kapi kin hena sanpa ota wanyagayapi qa ecen tona taku kin dena tanyan en ewaciniçiya šni unpi kin hena wicisam iyeya iye hena wan-yakapi ecee.

Taku unkeyapi kin dena nakun Okodakiciye wakan kin wacekiye ocon obe toktokeca tawa kin hena owasin en hececa ecee. Mankoncage kin hena aiyopteya wicoie qeya wakan kin dena yuptaptaya oeknakeyapi kin hena tanyan kiksuyapi kta he hecetu, qa hena he tuwa iyatayena wanjina hena hecen oeknahe kage šni, tka hena hektatanhan wicoicage iciyaza uye cin etanhan wicoksape aicaliyeyahan owahinape kin hena he hecetu.

WOTANIN WAŠTE KIN DENA ON TAKU EYEPICA KIN

1. Wakantanka Toie Wakan kin dena woyu-ha iyotan wašteotehika e kañnih oeknakeyapi, qa hena inyantehika heca e yuakan taninyan ahiknakpi hecen yawapi kta he hecetu.

Wowapi Wakan kin ataya tukte etu kešaš hena owasin wašte otehike, tka dena aiyotan wašteotehike.

2. Wotanin wašte kin dena tawacin on kiksuya kinkakapi kta iyececa. Hena "Cante on onspeiçiciya onspepi kte cin" he ocon oiyute kte cin hena ocontehiya hiyeye šni.

3. Dehantuhecin hena token yuowecihan oeknahe yanke cin hena Okodakiciye Wakan kin en tona woohoda wocekiye en opeiçiya unpi kin hecapi e nina wicota hena wicoicage iciyayaza en yawa uyapi ecee kin, he wowašte tawa kin en etonwepica.

4. Wotanin wašte kin anpetu tawakiyapi, kin he tukte e kin he wanna tohan yaotaninpi kinhan wicoie qeya wašteotehika e wanna naonhonpi kte cin on cante ataya on en ewaciniçiya Wakantanka Wopida unkeyapi kta he hecetu, qa "O Itancan Wowitan duha nunwe" hecen unkeyapi kta he hecetu.

5. Wicoie qeya wakan e unkiyawapi kin hena unkicantepi kin mahen šbeya mahetuya eunkiknakapi kte, hececa kinhan hena on unkito-nipi kin wašte, qa waskuyeca aicaliyeyahan un-nipi kta hena he hecetu.

IWAŠTE

Wicaša, wakan wan, wacekiye omniciye tawa kin etanhan winyan kin wanji wapusya otkeki-yahan ehan en inajin, qehan winyan kin heyapi, "Itanihan awicakehan wowahokonkiye ihankeya wašte unyaqupi" eya, qehan wicašawakan kin heyapi. "He ehanqon taku on iwahokonwicawakiya he?" eya, qehan winyan kin heyapi "Taku e on iwahokonwicayakiye cin he weksuye šni, tka eqeš nitawowahokonkiye kin he imawašte e hecen sdonmiçiya ce" eya. Wicašawakan kin heyapi, "Wowahokonkiye epe kin he taku e he iwahokonwicawakiye cin he yeksuye šni ehantanhanš ecin toketken he on iniwašte kehe kta oyakihi kta wadake šni "eye Winyan kin ayu-pte," wapusya otkeya abde kin dena wandaka he? Hena skaska šni kehe kta oyakihi šni, hecen hena he taku e on skaska he? Haipajaja kin hee šni he? Han hee, tka dehān den Haipajaja takuna wandake šni. he iyecen taku e he iwahokonwicayakiye cin he dehān den mapa kin mahen maun šni qejaš eqeš nitawowahokonkiye kin he imawašte e sdonmiçiya ce" eye.

Farley, S. Dak. January, 26, 1918.

Mitakola Anpao kin: Kola le omiyeçilake kta iwacinciye, hekta Jan. 13, 1918 Ellen Dog Eye te lila oiyokišice waniyetu ota wayazan hececa qejaš tuktektel Tipi wakan kin en ya ece. July 7, 1917 he ehan Henry Eagle Horse onkna he la te yunkan anpetu lehanyan nahanhecin weksu ya waon lena Wocekiye en lila walitakapi yunkan en onpi šni canke tuweni en škan šni selececa yunkan lila oiyokišice heon iapi wanji eša epa wacin wanna waniyetu ota wocekiye kin le inyanke tka lila hecin awaoncinpi šni kin he tanin, hinhanha qa inš itayetu hena ohini wocekiye unkeyapi waste ke, tka aecela wocekiye owapa ca ehapiša kohan tipi iyohila kinni cancega ciqala kin yuha ayapi yunkan hecanmi ehānqon hecetu sece epe hecin waon, na Lakota onge waonyutapi kta itokab wocekiye on keyapi šni awableze, wocekiye oonpapi keon keyapi na kohan omaka teca na inš July can nahe en šna lila waonciye ece hecel econqon hanpi heon oyate kin lila tawacin sutapi he oknayan tohanni waonmaspe kte šni awakibleze, hecetu nitakola wanji miye.

WM. RUNS CLOSE.

Lake Andes, So. Dak. March 1, 1918.

Dear Anpao: The officers of the Women's Auxiliary, St. Philip's Chapel White Swan So. Dak. Mrs. Louisa Hunter President, Mrs. Tracy Hopkins Vice President, Annie St. Pierre Treasurer, Elsie Walicahunka and Annie Irving Seamstress, Viola Drapeau and Cora Spotted Eagle Collectors, Mary Highrock and Mrs. Mary LaGrand Cooks, Mrs. Susan Gassman and Ellen Spotted Eagle, mazaska awan-yakapi. MISS EDNA MAE RONDELL, Secretary,

ST. ANDREW SONKAKICIYAPI KIN

Niobrara Deanery obašpe kin he ohdateya St. Andrew sonkakiciyapi Provincial Chapter on kin he June 1, 2, 3, qa 4. Anpetu kin hena Cheyenne Reserve ekta St. Thomas Chapel okna Sonkakiciyapi omniciye Iakešakpe kin he econpi kta omniciye token oecon kte cin qa taku iwokdakapi kte cin dena ee.

SATURDAY, JUNE 1, 1918.

Evening.

7: 30 p. m. Wocekiye. Rev. Andrew Whiteface,
Cherry Creek, S. D.
Rev. H. H. Whipple,
Grosse S. D.
8: 00 Ikiciyuškinpi woeye,
Rev. J. Goodteacher,
Whitehorse, S. D.
Woayupte, Rev. Dr. Ashley,
Aberdeen, S. D.
8: 30 Kahnihhipi kin caje owicawapi kta, qa oitanean kin apiwicayapi kta.

SUNDAY, JUNE 2.

Forenoon.

10: 30 Wacekiyapi kta, Ataya Wotapi wakan icupi kta.
Wowahokonkiye, Rev. Dr. Ashley,
Aberdeen, S. D.

Afternoon.

2: 30 Wocekiye, Rev. John Rondall,
Lake Andes, S. D.
Rev. John Wahoyapi,
Promise, S. D.
4: 00 Wicaša wanjikji wokdakapi kta.

Evening.

7: 30 Ataya wacekiyapi kta.
Wowahokonkiye Rev. Thomas Rouillard,
Dupree, S. D.
8: 30 Tona ɬapi kin wicakiksuyapi on wocekiye eyapi kte.

MONDAY, JUNE 3

Forenoon.

6: 00 Wote šni Wotapi Wakan icupi kta,
Rev. Dallas Shaw,
Cutmeat, S. D.
Rev. Geo. Lawrence,
Dante, S. D.
9: 30 Hinhanha wocekiye,
Rev. Eugene Standing Bull,
Promise, S. D.
John T. Chapman,
Bloomfield, Neb.

10: 30 Report ahipi kin yawapi kta.
11: 00 St. Andrew Sunkakiciyapi kin token wonspe yuhapi kte kin hee.

Samuel Jones,
Bloomfield, Neb.
Clemet White,
Waubay, S. D.
James Crow Feather,
White Horse, S. D.

Noon.

12: 00 Wotanin wašte on wocekiye,
Rev. John Flockhart,
Greenwood, S. D.

Afternoon.

2: 30 Odowan qa wocekiye.
Mark Garter,
Cheyenne Agency, S. D.
2: 45 Taku on he Christ tokiconze koška wicekna icage kta oncinpi kin he taku he,
Joseph C. Taylor,
Flandreau, S. D.
Felix Benoist,
Cherry Creek, S. D.
Louis Greenwood,
Rosebud, S. D.
4: 00 Woiwange qaiš taku toktokeca.

Evening.

7: 00 Ainina wocekiye,
Quiet Hour
Rev. William Holmes,
Santee, Neb.

TUESDAY, JUNE 4

Forenoon.

7: 00 Wote šni Wotapi Wakan icupi kta,
Rev. J. Flockhart,
Greenwood, S. D.
Rev. Chas. King,
Pine Ridge, S. D.
9: 00 Wocekiye,
George Keeble,
Grosse, S. D.
Louis Horn,
Eagle Butte, S. D.

10: 30 Cajewicayatapi kta qa hekta wocon kin hena yawapi kta qa nakun mazaska ahipi kin yawapi kta.

Forenoon.

11: 30 Oyate wan Christ tokiconze kin awacinpi kinhan itokecapi he,
Harry Kingman,
Cheyenne Agency, S. D.
Moses Archambeau,
Greenwood, S. D.

Noon.

12: 00 Wotanin wašte on wocekiye kin qa nakun okicize kin on wocekiye eyapi kta.
Rev. Dr. Ashley,
Aberdeen, S. D.

Afternoon.

2: 00 Odowan qa wocekiye,
Edward Whiteface,
Promise, S. D.
2: 15 Sunkakiciyapi opapi kin.
Tuwe Sunkakiciyapi ope kinhan caje eee-ena onope kta iyececa he.

Whitley Traversie,
White Horse, S. D.
John T. Chapman,
Bloomfield, Neb.
Edward Pretty Head,
Lower Brule, S. D.

3: 00 Token econqonpi kinhan Chapter onkitawapi kin en witaya wowaši econqonpi kta hee.
Joseph Johnson,
Santee, Neb.
Henry Stinger,
Dante, S. D.

George Halfcut,
Cheyenne Agency, S. D.
3: 30 Okicize tanka kin on St. Andrew Sonkakiciyapi taku econpi kta iyececa he.

Rev. J. Goodteacher,
White Horse, S. D.
Thomas Tuttle,
Fort Thompson, S. D.

4: 00 Tuwe Sonkakiciyapi ope kinhan ohinni omniciye tawa kin en on qa taku iwokdakapi kin hena iye iyatayena nahon kinhan itokeca kta he.

John Tuttle,
Santee, Neb.
Chas. Bluedog,
Waubay, S. D.
John Makeslife,
White Horse, S. D.

4: 30 Hehan tokata Tukten omniciye kte cin kahniɬapi kta.

Evening.

7:30 Ataya wacekiyapi kta wowahokonkiye.
I Thess. 4: 1. Rev. Geo. Lawrence,
Dante, S. D.

Odowan 178 ehake woyawaste.

Rev. Dr. Ashley eye.

COMMITTEE:

Joseph Goodteacher,
John T. Chapman,
Fred Johnson,
George Lawrence.

WICATE

Church of our Most Merciful Saviour Santee Nebraska etanhan qa en Winyan Omniciye unpi kin etanhan wikoška wašte wanji wiconi unkaepi kin ekta iyaye. Okodakiciye Wakan kin he wokiksuye makoneage šahdoɣan unkiyuhapi Itopa kin Lent. Ash Wednesday he ohna Mrs. Florence Whipple wikoška wašte kin de Wakantanka wacinyanpi eciyatanhan tohan oyakapi, qa yaonihanpi kta iyecena un. Okodakiciye Wakan tawa kin tehinda, qa tawicošan owasin tanyan econ, nakun Winyan omniciye en mniheca hecen taku owasin en wacinyepica un, qa wowicada tawa kin ohna wacin tanka iyotan-iyekiya, Jesus Christ ɬtakini ecen ihanke en inajin, qa iyaye šni itokam Wotapi Wakan iki-ku iyohakam wihiyayena oape topa hehan ɬe. Heon dehan oyate Okodakiciye Wakan en unpi, qa Winyan omniciye opapi owasin cante unšica-pi. Cinca zaptan qa hihnaku hena teliya ehpe-wicaye. Heon etanhan ohni waktaya Wakantanka owoju makoce unkiye unyuhapi kin makoce wašte unhapi, Iye Oie wakan kin unqupi Jesus Christ. Taokodakiciye Wakan unhapi qa he eciyatanhan tawoonspe waštešte ota sdonunyanpi. Hecen dena tanyan unyuhapi qa wowaštedake wacinyanpi kin en qa onšikici-dapi on walpanicapi wayazankapi qa oyate tokecapi tanyan wicunkuwap kinhan, Wakan tanka towašte qa towaonšida on unkamnap kta, "Hecen mihunkawanji wašte cicidapi kin, sutaya yahanpi, qa pahoho šni yaunpi nunwe, qa ohinnian itanean ohan kin en aiciciyapo, ecin itanean kin on ɬtayanipi kin he ituya kte šni e sdonyayapi kin heon etanhan." He unkiksu-yapi kte.

JOSEPH H. JOHNSON.
Wawokiya wanji miye.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1918, and for Diocesan Expenses for year ending Dec. 31, 1918.

Payments for General Missions from Nov. 1, 1917, and for Diocesan Expenses from Jan. 1, 1918.

NAME OF MISSION OR TOWN	General Missions		Diocesan Expenses	
	Appor-tioned	PAID	Appor-tioned	PAID
INDIAN FIELD				
Cheyenne River Missions	\$ 200 00	.....	\$ 470 00	.....
Crow Creek Missions.....	125 00	.....	300 00	.....
Flandreau Mission.....	25 00	.....	50 00	.....
Lower Brule Missions...	100 00	.....	250 00	.....
Pine Ridge (Agency).....	120 00	.....	275 00	.....
Pine Ridge (Corn Creek)	75 00	.....	175 00	.....
Rosebud Missions.....	200 00	.....	470 00	.....
Santee Missions.....	125 00	129 00	300 00	.....
Sisseton Missions.....	125 00	.....	300 00	.....
Standing Rock Missions..	200 00	.....	470 00	.....
Yankton Missions.....	175 00	.....	440 00	.....
Brotherhood of St. Andrew.....	.....	.....	.....	.....
Brotherhood of Christian Unity.....	.....	.....	.....	.....

Bishop Burleson Iciyaza Oomaniye Kte Cin.

April 10, House of Bishops, New York.
April 17. 18. Roberts County.
April 19. Milbank.
April 21, Third Sunday after Easter. Brook-ings.
April 25, Sioux Falls.
April 28, Fourth Sunday after Easter. Vermil-lion and Yankton.
April 30, Dallas and Winner.
May 5, Fifth Sunday after Easter. Redfield.
May 6, Kasper.
May 7, Lebanon
May 8, Gettysburg.
May 9, Ascension Day. Pierre.
May 11, Selby.
May 12, Sunday after Ascension. Mobridge.
May 13, 14, 15, Standing Rock Reservation.
May 16, Lemmon
May 19, Whitsunday. Lake Andes and Armour.
May 20-24, Rosebud Mission.
May 26, Trinity Sunday. Ordination, Sioux Falls.
May 27, Springfield.
May 28, Santee Reservation.
June 9, Second Sunday after Trinity. Sioux Falls. All Saints Baccalaureate.
June 15, 16, 17. Convocation. Sioux Falls.

ANPAO KIN

REV. JOHN FLOCKHART, - } Iapi Kahniɬapi
REV. WILLIAM HOLMES, - }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi nom sam oki-se kta.

Icupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihipi šni kinhan wo-wapi askape maqupi kta.

Tuwa wowapi kaɣin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed ta-ku oyakapi kta cinpi qa hiyuyapi eca, wowa-pi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

Anpao duha he. Duhe kta iyececa.

THE DAYBREAK

April, 1918

WE SHOULD ALL BE GOOD SOLDIERS

A soldier is a man who serves his country. In that sense we may all be soldiers. We can't all go to France. We can't all wear the khaki. The tasks that we are told to do may seem small, but it is our duty to do them well and uncomplainingly. In doing so we may have just as glorious a share in winning this war as though our accomplishments were heralded with the blare of trumpets, the waving of flags and white limelight of the press dispatches.

It may be that our duty as soldiers lies in the making of Red Cross supplies. It may be the care of soldiers' families. It may be in taking the place of some one more fortunate who can go to the front. It is national service as well as good common sense, to keep well so that doctors who are caring for the practice of physicians who are in the service may not be overworked. It is national service to do volunteer work in civil hospitals, so that nurses may be released for the front. It is national service to avoid gossip and the bickerings which, more than anything else, hinder the work of those who are doing their best to organize the country so that we may win the war.

Whatever the task, be it great or small, that it falls to our lot to do, it is our duty as soldiers to do it the best we may. A soldier who fails to perform the smallest task assigned is a deserter, and in time of war a deserter is a traitor.

GRAND FORKS WOMAN HAS KNITTING RECORD CLAIM.

The speed record in knitting has again been broken, this time by a Red Cross worker of Grand Forks, N. D. Mrs. George Butterwick member of the Red Cross society of St. Mark's Lutheran church, completed a standard sweater in 5 hours and 50 minutes.

CIVILIAN RELIEF WORK IN FRANCE A NECESSITY

Red Cross must keep up morale of soldiers, Declares Dr. James Alexander Miller.

That one of the most important tasks of the American Red Cross is to keep up the morale of the French people as a whole, through civilian relief work, is the message brought back to America by Dr. James Alexander Miller, head of the medical commission which the Rockefeller Foundation sent abroad last summer, and chairman of the medical committee of the civil affairs department of the Red Cross in France.

Addressing the national war council of the American Red Cross in Washington, Dr. Miller stated frankly that the French people are fighting largely on their own nerve and that they need tangible evidence of America's efforts to help them. To date, the burden of supplying the bulk of this tangible evidence has fallen upon the American Red Cross, especially in connection with its work with civilians.

RED CROSS BUYS FOOD FOR STRICKEN ITALY

At the request of Major Robert Perkins, Red Cross Commissioner to Italy, the War Council has appropriated the sum of \$1,316,045 for the purchase of certain supplies to be shipped to Italy. These shipments will comprise a two-months supply of foodstuffs, of which the following items make up a single month's supply:

Two hundred tons each of condensed milk, rice, canned meat, beans and peas; and one hundred tons each of concentrated soups and cheeses, as well as twenty tons of lard.

HOSPITALS IN FRANCE USE MOTION PICTURES

Several of the base hospitals in France have picture shows daily. The picture machine operator at one of these hospitals is a musician and he added has an orchestra, recruited from staff and patients, as a further attraction. With the music the cinema has proved twice as attractive as without it.

One of the largest congregations in the history of the Church assembled in Christ church, Lead, South Dakota, for the dedication of a service flag Sunday evening, March 10. The occasion was used to make an inspiring and patriotic war service such as had not been in Lead since the beginning of the War. Several hundred were present and it was the general consensus of opinion that the inspiration of this service—the uplift and stirring of the conscience of the community—will last a lifetime and do a world of good in Lead.

A touching part of the service was the coming forward of the mothers one by one and pinning the stars on the flag. In reverent silence the mothers of twenty-seven boys responded. The addresses were given by the superintendent of the Homestake Mining Company and two other officials of the company.

Twenty-five years ago the Rev. Francis Key Brooke was consecrated missionary bishop of Oklahoma. In the quarter-century which has passed he has seen the sparsely-settled territory grow into a state with a population of nearly two million. Beginning scarce twenty-eight years ago, as a white man's community, the state stands today about the twentieth in size, strong, prosperous (but only so after years of poverty), a commonwealth of size and character that has done in twenty-five years what its neighbors have done in sixty years. Seven years ago the state was divided into two missionary districts, Bishop Brooke remaining in charge of the western half of the state and Bishop Thurston taking the eastern part. The story of those twenty-five years is one which the Church has had to learn in large measure from others, because the bishop is most reluctant to speak about himself or his own work. That the work has been faithfully done, all know; that much has been accomplished anyone can see; that more has not been done is due simply to the fact that for one reason or another sufficient men and means have not been put at Bishop Brooke's disposal. The changes which he has witnessed represent the growth of prairies into cities and the replacing of tens by thousands, and the story of the Church in Oklahoma is one which will never lose its interest.

The Board of Missions has recently lost three of its lay members who have done long and faithful service, Messrs. Henry Lewis Morris of Philadelphia, William R. Stirling of Chicago and Charles G. Saunders of Boston. The Executive Committee of the Board at its last meeting (March 12th) took official note of this fact and expressed its deep sense of loss. The work of these has been far-reaching in its character and has been an inspiration to all who have known of it or have been privileged to be associated with them.

The Church has been able to meet the conditions caused by the famine and disorder in Mexico in the neighborhood of the hospital at Nopala through the activity of Mrs. Shults, the nurse in charge. Many friends have sent in gifts of money and clothing and Mrs. Shults has seen to their disposition. The April issue of The Spirit of Missions contains a most interesting account by Mrs. Shults, written in an informal way and telling of this good work.

Bishop Lloyd and Archdeacon Schofield arrived safely in Liberia on Friday, January 18th. They were met at Monrovia by a large delegation and from that time have been busy in going from town to town. The bishop has cabled that the visitation is progressing satisfactorily and it is hoped that he will soon be able to return home.

Many interesting facts are brought out in the Rev. Dr. Waterman's article on "How Our Church Came to New Hampshire" in the April issue of The Spirit of Missions. Among them one of the most striking is that the oldest pipe organ in this country is now by St. John's Parish, Portsmouth, where it is still in use. It was imported by Mr. John Brattle of Boston in 1713. He left it in his will to a Puritan congregation, on condition that they get an organist to play it. They did not meet the condition, and the organ went to King's Chapel,

then the Episcopal Church of Boston. Later it was sold to Saint Paul's Church, Newburyport, Massachusetts, and then (in 1836) to St. John's.

Over in a poor part of Tokyo, Japan, there is a very interesting Association known as the Laborers' Reform Union, which was organized a few years ago by Mr. Sugiura, our Priest-in-charge of the mission. During the recent storm and flood which devastated that section of the city in which the mission is situated the men who had become Christians through the work of this Union did very valiant service in saving the lives and property of others. The theological seminary was partly wrecked and one of the students killed by being crushed under a falling beam. The contrast between the Christians and their neighbors after this calamity was most marked, and Mr. Sugiura writes that the members of his mission used it as a means of showing Christian charity to others.

Making for Unity

"When in the history of the world," says a correspondent of the Y. M. C. A., "could there be seen the Roman Catholics holding mass, the Hebrews conducting their Day of Atonement Feast, the Episcopalians celebrating Holy Communion and the Protestants a union communion service under the roof of the Young Men's Christian Association on one day with never a jar of dogma, and each taking its followers into the presence of God by the route sanctified by its own faith? Never have we witnessed a more reverential, worshipful body of men as were celebrating the mass in an Association building on Sunday morning, at which a ruling elder in the Presbyterian Church had been the active usher and knelt in worship—a Scotch covenant commended him for it. Douay Testaments for the Romanists, the Proverbs for Hebrews and the whole Testament for Protestants are distributed by thousands. And all met together in weekly conference on the morals and religion of the camp."

Some Chinese girls, inmates of an Orphan Asylum, desirous of having a part in the Lenten Offering for missions came to their matron with this request: "We haven't any money but you pay money for what we eat every day; if we will, all forty of us, eat less every day will you figure up what you save on our food bill and let us have a mite box and put the money for the food we don't eat into it to help carry the Message of Jesus to the people up in Shensi Province who haven't heard it yet?" The matron said she would do it for them, and on Easter morning there was one mite box with eight Chinese dollars in it and a little slip of paper with Chinese characters on it which means "Scholars' Less-Food Contribution." When you think that ten cents will feed one scholar one whole day and there were eighty times ten cents in the box, it means that those forty girls went without right much food.

CONSCIENCE OF SIN

Six Lenten Sermons, by the Rev. T. A. Lacey, Cloth, \$1.25.

"Here again is a 'searching' book, about our sins and sinfulness which so few people understand; the deep underlying causes of them, how they must be known and dealt with and the method of salvation from sin. Not the most pleasant subject for the careless and ignorant to think about but one that we must all go back to again and again, God pity us, if our easy and self-complacent religion is not to be fatally infected with dry rot. Here is the region where refuges of lies are most readily built and most willingly inhabited. Here is the sphere in which that most damning indictment ever found against human nature, we deceive ourselves, is proven true. We need to explore it with the lamp of truth, honestly and intelligently, and for this the little book before us will be an excellent teacher and guide. It is sane, thoughtful, philosophical, and evangelical, and is calculated to clear up much confused thinking on this dark subject and to interpret one's conscience to one's self in a revealing and convincing way. We commend the book very heartily to the wise as well as the ignorant."—Southern Churchman.